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Inaugural Exercises.

ADELPHI ACADEMY.

Brooklyn, October 10th, 1870.

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INAUGURAL EXERCISES

AT THE

ADELPHI ACADEMY

ON THE OCCASION OF THE INSTALLATION OF

COL. HOMER B. SPRAGUE,

AS PRINCIPAL.

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BROOKLYN, OCTOBER 10, 1870.

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Inaugural Exercises,

ADELPHI ACADEMY.

OCTOBER 10, 1870.

OPENING ADDRESS BY REV. DR. BUDINGTON,
PRESIDENT OF THE BOARD OF TRUSTEES.

LADIES AND GENTLEMEN:—It has been devolved upon me by my associates in the Board of Trustees to bid you welcome here this evening, and to introduce the exercises of the Inauguration by a few remarks. I do this with the utmost satisfaction; for I feel that I never have had the opportunity of gathering with my fellow citizens on any occasion which seemed to me more fraught with interest to us, to our children and to the generations that are to occupy this favored spot.

We are come together to inaugurate an institution by the first public and solemn putting into his place of the Principal or Head Master of the ACADEMY. Men die, but institutions live on. Workmen cease, but the work goes on. No man ever lives beyond his petty hour who does not either originate, or enlarge or perpetuate some institution. The fathers of our country are living to-day in the Constitution that blesses the land; in our churches, in our colleges and schools. And if we are to live after we have been laid to rest, it will be because our wisdom and our benefactions have entered, in some large and substantial manner, into the institutions which are to bless our countrymen when we are gone. Government is an institution. Governors change, but

the government goes on. Churches are institutions. Ministers fail, and their lips grow dumb, but the ministry continues on in the administration of the light and charities of the gospel. And so the schools of our land—our academies and our colleges—are institutions.

I do not mean to ignore the work done by private teachers. I believe there is no class of laborers among us deserving of more honorable mention than those noble men and women who dedicate their lives to the work of teaching. There is in the great work of education a department for private schools and for private teachers; and I believe there always will be. We have nothing, then, but good words and blessings for those who are engaged in private schools. But what we insist upon to-night is, that there is something in the higher education of our youth to which individual enterprise is altogether inadequate. The largest wisdom and the greatest devotion of any one teacher are utterly ineffectual in accomplishing the work which is to be done in our colleges and academies.

Teaching has become a profession, and, like all professions, in common with all the trades and arts of modern civilization, it has developed itself into a great number of specialties.

One man has the ability to teach geography; he has such clear conceptions, such an enthusiasm, that he fills the minds of the young to whom he ministers with ardor for his pursuit, the whole world puts on beauty under his instruction, and it becomes a moving panorama of pictures before the eyes of a class. Another has a gift for the teaching of grammar, and that science, which, in some men's handling, is abstract and repulsive, becomes by a wondrous transfiguration a delight even. So there are others who have the faculty to teach mathematics. They make good arithmeticians, algebraists, geometricians, surveyors, engineers. Others have a specialty in the teaching of languages; God fitted them by nature for their work, and when they are before a class of bright minds they are enabled to infuse life into Greek and Latin, usually denominated "dead languages," so as to make these vanished nations live their histories over again.

Now, in order to secure to our children teachers who are competent thus not only to teach, but so to teach that the scholars shall learn, there must be incurred an expense which is beyond

any private means. When an educator attempts to establish an institution like this, which is designed to train up youth until they are prepared for commercial or scientific pursuits, or are graduated into our colleges and universities, and when he attempts to do it thoroughly and so as to secure the best good of those who are under his care, he will not have had long experience before he is confronted either with bankruptcy on the one hand or the necessity of superficial teaching on the other. He cannot secure the ablest teachers, in sufficient numbers, to devote their whole time to this work by the revenues derived from his scholars unless he taxes them to a degree which they cannot endure—not even the children of our rich men. Our colleges and our universities would be closed, not only to the children of the middle classes and the poor, but to the children of men whom we ordinarily call rich, were they assessed a just proportion of the expense of maintaining those institutions. Take any moderate estimate of the rent of the land, of the value of the buildings, of the cost of apparatus, and of the means of keeping them in repair; then add to the sum a proper proportion of the expense of the principal and the several professors and teachers, and you have an amount for each individual student which places the advantages of those institutions beyond the reach of nine hundred and ninety-nine of every thousand and in our most prosperous communities.

The oldest feature of our modern civilization is the establishment of gratuitous endowments of schools, academies and colleges, otherwise our civilization had perished on the very place of its birth. The University of Paris and the great German universities date back to the very dawn of modern European civilization; and you all know that the foundation stones of our civil institutions were laid by men who established the college and the school by noble and liberal endowments in the very hour of their deepest poverty, when they were building their own rude huts and were standing to their arms in the corn fields and in the churches to defend themselves from the incursions of the savage.

I call to mind the time when Cambridge, Mass., was so poor that it had no money to give to Harvard College, and a peck of corn was assessed upon each house. By that assessment this institution was preserved, until now, with its magnificent endowments and appurtenances, it is making itself felt throughout our

land, not only by its own direct influence, but by the influence of sister institutions, which have grown up like it and after its example.

The truth is, it is the very foundation of Christian civilization, not to say of republican institutions, that there shall be no tax upon knowledge.

It would be a curious inquiry, how large a part of our education was paid for by men and women who have passed away generations before us. I look back to my own education and think of the paltry sum I was called upon to pay according to the requisitions of the college. I paid I know not how small a proportion of the expense of carrying on the institution whose advantages I enjoyed during the four years of my collegiate training.

And what is true of training in colleges is true of training in our endowed academies.

We need an educated people, the fit preservation of our institutions. The strength of a people resides in their education and character. And you cannot have a high-minded people without you have an educated people. One of the causes why the Prussians have been so successful in the war now raging is, that their soldiers, rank and file, are educated and know what they are doing.

It is said that when the Prussian army passed the boundary into France, every private soldier carried in his vest pocket a map of the provinces through which the army was making progress, on which every hill and road and farm house was marked, and so accurate is their knowledge of the topography of the country that the French cannot account for it, except on the supposition that every household among them has been penetrated by Prussian spies. The consequence has been that any man who could not speak good French was suspected of being a spy; and our countrymen in Paris were hunted down, in some instances, on the insane idea that the Prussians were gaining their successes through treachery. No! Prussian success is due to the better knowledge of the Prussian soldiers, received in the schools provided for them by the State. And our strength as a nation will depend upon the education of our children. A people that know what they are fighting for can neither be defeated nor exterminated.

And here allow me to say that I do not think we have any reason to sigh for European systems of education. It is my

deliberate conviction—a conviction which I have this autumn as I had it not last spring—that our American institutions are better calculated to give education to American boys than any other institutions in the world. I do not deny that there are times when it may be advisable for youth to go abroad to study. If a person wants to learn a foreign language, he can best accomplish his object by going where it is spoken. But that education which the American youth needs is best acquired in an American school. I went to an American consul, this summer, while in Europe, and asked him what he thought of the comparative advantages of European and American schools for young men of America. I had not finished my question—I had only gone so far as to make my meaning apparent—when that gentleman, our Consul, who is a German by birth, though he prides himself on his American citizenship, said, “I have no question on that subject. German schools are very good to make unquestioning subjects of German monarchies, but they are not calculated to make self-respecting American citizens.”

My friends, you are met to-night to assist in inaugurating the Principal of an institution designed to train up the citizens we need in all the walks of life. Some twenty thousand dollars have been contributed by those who deserve to be called founders of the institution. They, together with those who shall hereafter add their donations, may have the satisfaction of knowing that they are laying the foundations of an institution which shall be second to none in this city, or in any other city, if our efforts shall be successful.

The Trustees have just fixed upon a plan for the enlargement of this edifice. It is proposed to build a wing for the smaller children, who have hitherto been separated from the upper school and gone to Adelphi St.; and also a suitable room for the accommodation of the girls during exercise hours in bad weather. It has been determined, and I think wisely, to place all the pupils of the **ADELPHI ACADEMY** under the immediate inspection and personal influence of the Principal; and, while we are to do this at once, we propose, in addition, to call upon the citizens of Brooklyn to carry out the full development of the institution in all its departments. We wish to have this land free of debt, the buildings also, as well as all the apparatus and libraries that belong to this

Academy. We wish, also, to have scholarships founded by the liberal, so that children of the deserving poor, that come out from our public schools with honor, shall be able to prosecute the higher branches here. In one word, we aim at nothing less than to bestow the largest and best benefaction possible upon this part of Brooklyn—an institution for the training of our sons and daughters which shall put a high education within the reach of all; and, in the consummation of this design, the Trustees look for, and confidently expect, the intelligent and strong-handed aid of the liberal citizens of Brooklyn.

The founders of this institution—those who have already donated largely to it, and those who shall do so hereafter, will take their places among the founders of institutions that are longest to be remembered. There are none in this land so honored as the men who have given their names to our institutions. HARVARD was a poor minister who gave a large share of all he had to the institution at Cambridge; and, in its poverty, it took the name of that poor man who, like the widow of old, gave what he had. YALE COLLEGE, likewise, commemorates the virtues of a noble man who laid the foundation of that institution. So with BROWN UNIVERSITY and its founder, whose name it bears. And there are numerous institutions that have gone up under our own observation, founded by our fellow citizens, whom we know and honor.

This institution is entrusted to the guardianship of twenty-four trustees, who were selected by the gentlemen who gave the Academy to the public. They selected men of intelligence and known public spirit, who came together, most of them strangers to each other, and bound together by no other conceivable tie than their love of the community in which they dwell, and their desire, by the contribution of their time and zeal, to lay broad and deep the foundations of an institute of learning. And when you think that those Trustees for the year past have been contributing no inconsiderable portion of their time to the interests of this Academy, I am sure you will recognize their claim alike upon your respect and upon your confidence. Be assured, my friends, that if twenty-four men, such as those whose names constitute the Board of Trustees, are unanimously agreed upon any point of policy, it is nothing more than good sense to conclude that there is some substantial reason for the action which they take, and that it will meet with the sanction of the enlightened community.

Having attended most of the meetings of the Board, I am bound to say that these gentlemen have given time and patience, to a very large degree, to this institution, and that they have done nothing which they have not felt constrained to do by a conscientious regard for the children of the institution. What they have done in the past they will continue to do in the future. They will be faithful in the guardianship of this institution, resolved at all costs to maintain thorough instruction, and bestow upon your sons and daughters honest and faithful work in the solemn business of educating them for life. I believe no greater calamity can befall a youth, and no greater wrong be done a youth, than to allow the early years of life to pass by without solid instruction in fundamentals. When those years are gone and their opportunities are lost, they are lost forever.

I will conclude these remarks, which are longer than I hoped they would be, simply by saying that a young lady called upon me this evening to know whether it would be possible for those young ladies who are desirous of prosecuting their studies, and who are unwilling to go down town, to avail themselves of the advantages of this institution, studying at home and reciting under the immediate supervision of the Principal. I have the authority of the Principal in saying that such a proposition would be most favorably received, and we believe an arrangement of that kind can be made not less advantageous to the institution than to the young ladies who wish to pursue their stndies in this way.

And now, my friends, I have great satisfaction in calling for the exercises which still await us upon the programme for the evening. After the music, which will immediately follow, there will be the delivering of the keys of the institution by the Rev. CHAS. W. HOMER and the inauguration of the Principal, Prof. SPRAGUE.

REMARKS BY REV. CHAS. W. HOMER.

Prof. SPRAGUE: It has been made my duty by this Board of Trustees—and a more welcome duty I never was called upon in my life to perform—to place in your hands, to-night, this Charter

and these keys, as tokens and emblems of the trust herein reposed in you. You have come to us, sir, in a very critical period of our history ; and you have already succeeded in reducing, in a great measure, the chaotic and disorganized state of things that existed, to precision and harmony and order. You have come to this young, vigorous and growing community ; and you have been received by them, and will be received still more largely in the future, with open arms and warm hearts. You have come to us, sir, with a brilliant reputation in the world of letters ; and what is of far more consequence to us, you have come with a reputation for fidelity in every position of trust in which you have heretofore been placed ; and we may thank God, sir, that we have found in yourself a man who we believe will not dishonor the trust we place in him. And now, I hand you these emblems, praying that the Almighty God whose you are, and whom you serve, through his blessed Son, whom you confess every time you open the proceedings of this institution with prayer, by the aid of his Holy Spirit, may direct and sustain you in your arduous work, so that you may be able to see these young minds growing up under your eye and under your hand, who in the immediate future will become ornaments to the church, to society, and to the commonwealth, and at last prove monuments of your fidelity in the world to come.

INAUGURAL ADDRESS

BY

COL. HOMER B. SPRAGUE,

PRINCIPAL OF ADELPHI ACADEMY.

To rightly educate a human being is a task of no small delicacy and difficulty. He who works in metals or minerals, in gold or diamonds, uses comparatively coarse tools on coarse materials and for coarse ends. ARISTOTLE tells us that "a statue lies hid in a block of marble, and that the art of the sculptor only clears away the superfluous matter," and leaves the perfect form. Such is education. In every human soul the true educator recognizes the image of God; often sadly incrusted with folly and sin, marred, distorted, paralyzed; but capable of being made symmetrical, beautiful and strong.

The usual division makes education threefold: physical, intellectual and moral.

Physically, no man has been faultless since Adam. Perfect beauty, combined with perfect strength, all the forces complete and in equipoise, no outward blemish nor hidden taint, no excess and no deficiency—we hardly need a sculptor to tell us that this happy union is nowhere to be found. There are so many inherited maladies and weaknesses; so many infelicities of climate, food, clothing, shelter; so many transgressions of nature's far-reaching and inexorable laws, that the mass of mankind cut but a sorry figure.

Now, to lay no stress upon the fact, weighty enough in itself, that perfect health is a fountain of joy, making simple existence a blessing, the intellectual and moral influences that flow from the perfection or imperfection of this bodily machine are of transcendent importance.

You cannot make a violin of rotton wood. The finest fruits of genius cannot spring from disease. Clearness, energy and keenness of thought cannot long characterize the sick man. Who can tell how wonderfully all intellectual processes would have been quickened and broadened, what new heights of thought would have been scaled, what new realms would have been wrested from the unknown, had the great thinkers of the world enjoyed long lives and perfect health; had SHAKSPEARE lived eighty years instead of fifty-two; had thirty active years been added to the lives of such men as BACON, DESCARTES, MILTON, MOZART, BURNS?

One of the saddest records in the biography of genius is the despairing utterance of the great BEETHOVEN, who became deaf at thirty. "At this early age," he writes, "I must withdraw from the world and lead a solitary life. How cruelly have I been cast down by proofs of my defective hearing—a sense which I ought to possess in a higher degree than others. For me there can be no recreation in social intercourse, no joining in refined and intellectual conversation, no mutual outpourings of the heart with others. I am brought to the verge of despair. A little more, and I had put an end to my life." And we hear the sublime lamentation of a greater than BEETHOVEN, when blindness had robbed him of half his power:—

"Oh, dark! dark! dark! amid the blaze of noon,
Irrecoverably dark; total eclipse,
Without all hope of day!
The sun to me is dark
And silent as the moon
When she deserts the night!"

Not only has there been no other destroyer of intellect half so fatal as disease, but its effects have not been favorable on the character. When the King has the gout, all the people limp. When the governor has the dyspepsia, he signs no pardons. We no longer wonder that JOHN CALVIN brooded on the stern decrees rather than dwelt on the infinite love of God, when we read that from youth he was afflicted with asthma, gout, stone, rheumatism, and a dozen other diseases.

Undoubtedly this regard for physical culture may become extreme. Ten years ago it was the fashion to boast of a "muscular Christianity." A year ago all England and America went crazy over a boat race between eight unfortunate students—four Ameri-

can and four English. A million men, women and children thronged the banks of the river Thames to behold the spectacle. Distinguished clergymen and editors said all beauty seemed taken from the heavens when the Oxford boat came in ahead of the Harvard. The excitement could hardly have been more general or more intense if some principle had been at stake, or something important had hinged on the result. But there was no principle, nothing important, in issue—any more than when the rowdies of two hemispheres were frenzied over the prize fight between Tom Sayres and John C. Heenan. Alas, that I recollect these names so well!

Something good, however, may come of this childish emulation. The athlete has his uses. “Out of the strong came forth sweetness.” A whole nation has its attention directed for an hour to the subject of physical culture. The art of living is getting to be better understood. Already the average duration of life is increased. The armor of five hundred years ago is too small for the soldiers of to-day.

This assertion of progress must not be universally applied. Whole races of men are visibly dying out. Farewell to the Sandwich Islander and the American Indian! Travelers who visited Rome thirty years ago tell us that the people there have perceptibly declined in beauty within that period. The Gallic blood is outstripped by the German. The Prussian soldiers are larger and handsomer than the French. When it comes to the bayonet, the Frenchman goes down.

Medical and scientific men have gained something in their investigations of diet. They detect the solids and fluids that make up the body—so much calcium in the bones, nitrogen in the tissues, iron in the blood, phosphorus in the brain. AGASSIZ makes the startling announcement that the intellect may be illumined by eating food containing phosphorus—that owing to their diet of fish, the dwellers on the New England coast are brighter thinkers than those inland. If this be so, we could name folks who ought to eat nothing but fish while the world standeth. But I fear it is too good to be true! ROBERT MONTGOMERY, or MARTIN FARQUHAR TUPPER, not to name sundry poets nearer home, might eat phosphorus till his head shone like a boy’s pumpkin lantern—we should get no poetry into him or out of him.

The soul shapes the body. The faces of aged couples, after fifty years of harmonious union, often have grown strangely similar. You can distinguish at a glance between a congregation of Episcopalians and one of Methodists, between Calvinists and Universalists. Years ago, in his address at laying the corner stone of this building, the king of preachers said, "I think if my eyes were bandaged, and I were set down in Boston at night, without knowing where I was, by looking on the faces of the people I could tell what city I was in. I could tell it by what I call *the cerebral* look—the look of brain in men's faces!"

Accordingly, as the best brain-work cannot be secured without bodily perfection, neither can bodily perfection be secured without good brain-work. Close thought is healthful. Look at the torrent of blood that rushes through the great carotid arteries. It indicates cerebral activity.

Who knows what symmetry and vigor of body, as well as of mind, may be the result of a long period of harmonious and intelligent training? May there not be in the body, as in the soul, a capacity of unlimited improvement? Who shall say that the days of antediluvian longevity may not return? They that obey all the laws of nature and of God, or, in the language of the prophet, "they that wait on the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run, and not be weary; they shall walk and not faint."

If bodily education has been imperfect, *mental* has not been less so. No subject has a greater number of unsolved problems than education. Questions concerning the nature of the mind, its faculties, its relations, its diseases, its food, its growth, its destiny—the proper object to be arrived at in its training, whether the attainment of knowledge or power, learning or discipline—these and many other questions are still undecided.

What shall we study, and how much?

This may be premised—that the field of knowledge has lately been vastly expanded. The last ten years have witnessed the miracles of spectrum analysis. The last three months have added many pages of momentous history.

Five hundred years ago the feudal lord in Parliament subscribed his name like PHILIP, King of the Wampanoags. "His sign manual," says CARLYLE, "was the print of his iron hand, duly

inked and clapt upon the parchment." "He was most enviably educated, though he had not a book on his premises." Two hundred and seventy years ago FRANCIS BACON could, without presumption, write to his uncle, CECIL, "I have taken all knowledge to be my province." MILTON is supposed to have read all that was then valuable in known literature. But now the horizon of knowledge of matter alone, has so receded that not even HUMBOLDT, in his majestic life of ninety years, grows tall enough to sweep with his eye the whole circumference. And when we add literature, psychology, history, the most gigantic intellect can but repeat the simile of NEWTON, "I am but a little child, gathering a few pebbles on the shore, while the great ocean of truth lies all unexplored."

The branches of study in some schools have been alarmingly multiplied, until, in the effort to grasp everything, the pupil too often lays firm hold of nothing. Multiplicity is necessarily superficiality. Every study has its special devotees, and, on the other hand, there is no study but some think it useless. Within the last three weeks one parent has told me he regarded arithmetic as worthless; another told me the same thing of grammar; another still, said the same of geography. "Anything but history," said a deep thinker, "that must be false!"

We cannot please everybody, and therefore, except in certain institutions which flatter themselves they have found a royal road to learning, putting you through the whole circle of studies with railroad speed, stopping five minutes at every Stamford for French coffee, and twenty minutes at every Turner's for scientific hash, and two minutes at every station to drink from some fountain of aesthetics, with literary prize candy and moral sandwiches and the ethereal melodies of imported harpers and violinists all along the route—except in these wonder-working universities for infants—the American public seems to be settling down into the opinion that a few solid branches of study ought everywhere to form the basis of education: enough of grammar to enable one to speak and write his mother tongue fluently and correctly; enough of mathematics to enable him to manipulate figures with speed and precision; enough of geography to avoid the error of TIMOTHY DEXTER, who sent warming pans to the West Indies!

But, surely, he who stops with these rudiments, however well he may be fitted to make money, or shine in a coal pit, or wriggle

into office, is not educated. We hear much of a *business education*, meaning an education that trains simply to get money and keep accounts. It is no education at all, and, as for business, it too often deserves the stinging rebuke of honest, clear-headed old JOHN JACOB ASTOR, "They cheats one another, and they calls that *business*." A great mistake at the present time is the custom of withdrawing boys from school at a tender age, that they may be placed in trade. It arises from our American haste to get rich, or from that spirit of enterprise which brings so many prematurely into professional life. Parents like to see their sons established in paying situations, and to feel that they can command incomes. But is it dealing fairly with the mind of a boy a dozen years old? They train him to garner wealth, but deprive him of the culture which is needed to enable him to enjoy it. When the inestimable treasures of knowledge lie all around, and every day is increasing them; when earth and sky are growing lustrous with riches that shame El Dorado; when, with spectroscope and microscope and telescope, crystals of thought are shooting further and further into unknown deeps, and what were but now thin films of speculation over a dark chaos, become firm bridges spanning transparent seas—at such a time to dim the vision of the soul to all that is grand and beautiful, to stop its ears to melodies that might sound in his soul forever, to clip the wings that would serve him when an angel, to cut off nine tenths of the sources of joy and inspiration, to lower him towards the brute and teach him practically that he is

"Born to eat and be despised and die,
Even as the beasts that perish, save that he
Hath a more splendid trough and wider stye!"

what is all this dwarfing and benumbing process but a kind of soul-murder?

It should be the business of parents and teachers to keep alive the ardor of youth. The child naturally loves knowledge as it loves sunlight. A boy without enthusiasm, without a deep and intelligent interest in anything, without inquisitiveness and without zeal, may grow up into a tolerable Indian, or calculating machine, or talking automaton, but will never be very useful to himself or others. On the other hand, the enthusiasm of childhood, if united with a fixed purpose and fair common sense, and the power of patient thought, constitutes the very essence of

genius. "Genius," says COLERIDGE, "is the carrying of the feelings of youth into the powers of manhood." These are remarkable words of one of the profoundest of thinkers. WHIPPLE incredulously asks, "did NAPOLEON conquer at Austerlitz by carrying the feelings of youth into the powers of manhood?" To which it may be answered, that the contagious enthusiasm of NAPOLEON, filling the breasts of all French soldiers, won Austerlitz, Jena, and forty other battles. A gifted poet sings—

"Who is the happy warrior? who is he
That every man in arms would wish to be?
It is the generous spirit, which, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased its childish thought."

Youthful ardor is a sacred thing. WORDSWORTH finds in it unmistakable intimations of the soul's immortality. It is the first business of the educator to recognize it, cultivate it, guide it in the right way, and, above all, never to stifle it. "Diligent in business, fervent in spirit," is the apostolic injunction. Fervent in spirit! Never a sadder sight than he whose fervor is all gone; the flashing fountains of intellect stagnated; the blooming charities shriveled; the conscience seared; the sensibilities benumbed; the joyous inspiration that filled the soul and lifted it as on wings and made it strong to do or to suffer—

"Whither is fled the visionary gleam;
Where is it now, the glory and the dream?"

Mournful, indeed, and unnatural as mournful, yet among the commonest of experiences, is this dying out of the Promethean fire.

We must cultivate, too, the habit of close and patient thought. To this power of patient thought, NEWTON attributed all his amazing discoveries. The Germans have a proverb, "Nothing is so fruitful as a little, well learned." Our fathers, with all their disadvantages, had this superiority in their education—that they were not compelled to scatter their intellectual energies in a hundred directions at once. German scholarship, German art, and German science are pre-eminent to-day, because of this habit of long, patient, unflagging concentration of thought and work. A few studies, thoroughly mastered, *multum, non multa*, should be our aim. What a political opponent said of a certain presidential candidate might be affirmed of a man who spreads his

thought over fifty subjects of study, "He was a large man up in Concord ; but when you come to spread him over this whole nation, he is mighty thin!"

We must be catholic in our views of education, avoiding narrowness and bigotry, recognizing the value of all truth, and shunning the temptation to make our own pet science or specialty the nucleus of a little mutual-admiration society. We hear much at this day from a class of scientists to the effect that "the study of nature," meaning the material world, "is the worthiest study." It is, indeed, a magnificent field—a field that most richly repays the explorer ; and if we recognize in material objects a divine plan and the presence of a divine shaping power ; if we feel in the study of physical science that we but think over again *His* thoughts, then the study of nature becomes the entrance into the very presence of the Most HIGH. But how happens it that so many scientific men are losing faith in everything but what they can see with their eyes, or feel with their hands, or test with their crucibles ? More than a hundred years ago, GOLDSMITH, in his Chinese letters, laughed at those who set up for savans because they had studied for twenty-five years some such object as the proboscis of a flea, or had written huge volumes on the dissection of a caterpillar. And well do some of them deserve ridicule, or pity, rather ; not for the littleness of the subject they investigate, but for their utter lack of appreciation of the lessons it conveys. Here, in the humblest insect, are clear traces of divine fingers—a skill, a delicacy, a wisdom so amazing, a chemistry so subtle, a mechanism so complicated and exquisite, that none but a modern scientific fool could gaze upon it without unutterable admiration of the intelligence that made it what it is. Well may we study nature, but let us endeavor to gain some clear view of what lies beyond matter, and feel that

" Sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And in the mind of man."

After all man is the real Shekinah. Wonderful are the infinite forms of life in the vegetable and animal worlds ; grander still are the vast convulsions whose records are written on mountain heights and in ocean depths ; grandest of all are the huge worlds

that are spinning and plunging through the skies.

“ But though the giant ages heave the hill
And break the shore, and evermore
Make and break and work their will;
Though world on world in myriads roll
Round us, each with different powers
And other forms of life than ours;
What know we greater than the SOUL?”

Dr. SAMUEL JOHNSON says, “The first requisite in education is the knowledge of right and wrong; the next is an acquaintance with the history of mankind and those examples that may be said to embody truth.” The study of nature does not furnish this knowledge nor these examples. Last winter I heard a scientific man, a professor in a college, lecture in favor of the moderate drinking of alcoholic liquors, and he utterly ignored all the moral and social aspects of the question, and based his argument wholly on the physiological effects of liquor! Surely, we need an education that shall bear on the conduct of life—that shall make our hearts cheerful and brave, our minds clear, active, patient, industrious, comprehensive; our sympathies just, our consciences keen.

Every individual should have a specialty in mental labor. It should be one object of education to discover and develop the natural fitness which each mind has for some branch of science, language, literature, philosophy, art, morals, or other intellectual work. Having acquired some taste and skill at school in such specialty, the leisure hours of after life would be happily spent in prosecuting that study. The infinite diversity of tastes in a city like Brooklyn would lead to an infinite diversity of mental pursuits. How multitudinous and how brilliant the salient points which such a society would present! How rich, beyond expression, in men and women who would each contribute something to the general good!

A high ideal is indispensable to be formed in education. Until this is clearly conceived the youth has hardly begun to live. Nothing noble can be achieved without steady, earnest effort, and such effort will not be made without some fascinating object. This ideal must be unselfishly pursued, must include others' welfare rather than his own. If, at the end of the career he marks out, he sees only himself, however robed and crowned, his aim is

low. Yet self-abnegation and self-sacrifice, the first principles in Christianity, seem the last lesson we learn. A sound mind in a sound body is not education: it is only the basis of a good education. To make the lamp of truth shine brighter or farther, to lift men higher in the scale of being and to honor God—these are the legitimate objects to be sought. But so long as children are taught by precept or example that the great end of a boy's life is to get rich, and the great end of a girl's life is to get married, we must look for frauds in the counting room and shams in the parlor.

What is success in life? In London, in 1848, two special-policemen were sworn in. One of them had set his heart on riches, fame, power. Steadily he pursued that object. No obstacle daunted nor scruple of conscience withheld him. Deception, perjury, murder, he counted as nothing. He reached his goal, became immensely rich, had an income of fourteen million dollars a year, was recognized by many as the first business man in Europe, the head of the foremost nation; in the eyes of the world, the most successful man living.

“The Greeks said grandly, in their tragic verse,
Let no man be called happy till his death.”

Where is LOUIS NAPOLEON to-day?

The other of our London special-policemen chose a life of self-sacrifice, of earnest labor for the cause of learning. He strove to ameliorate the political and social condition of the British masses. He became professor of history in a great English university. The Prince of Wales was his pupil; but neither the patronage nor the sneers of the British aristocracy could turn him from his purposes of philanthropy. When liberty and civilization in America were at stake, his voice rang out loud and clear in behalf of union and freedom. To arm himself more fully to defend our cause, he visited this country and studied the political and military situation. Returning to England, he was everywhere recognized as the modest but invincible champion of the American republic in its darkest hours. Two years ago he identified himself with a new American university, giving it a library worth many thousands of dollars, giving his services, without compensation, as professor of history, and, in a secret way, giving liberally in charity. In the hearts of a great people, and in the warm love of those whom his beneficence has blessed, he has his unspeakable

reward. Which of these two special-policemen of twenty years ago has been most successful—LOUIS NAPOLEON or GOLDWIN SMITH?

Ah, friends, the truest success, the truest heroism, is not always that which blazes widest or is sounded farthest. The wave of Lethe veils as pure and fair—too pure and too fair to love to be gazed at, and pointed out, and crowned with laurels that grow on earthly soil. On the other hand, that life is a terrible failure which has no better results to show than a heap of gold, though the miserable man be clothed in purple and fine linen and fare sumptuously every day.

LE SAGE tells of two Spanish students dismounted for lunch by a country cemetery on the road from Penafiel to Salamanca. When they had finished their meal, the younger began to read the epitaphs. On one stone was inscribed, "Here lies buried the soul of PEDRO GARCIA." "A good joke!" he exclaimed, "A rich joke! 'Here lies buried the soul of PEDRO!' A soul buried! I think I'll leave this place where they bury souls!" He rode away. The other, shrewder, after a little reflection, began digging, to find what this buried soul of DON PEDRO might be. His search was rewarded by disinterring a pot of money, bearing this inscription: "Whoever thou art, that hast had the wit to find me, welcome to this treasure. See to it that thy soul be not transformed, like PEDRO GARCIA's, into a pot of money." But the subject is too serious to be dismissed with a smile. "Nature," says CARLYLE, "when her scorn of a slave is divinest and blazes like the blinding lightning against his slavehood, often enough flings him a bag of money, silently saying, 'That! Away! Thy doom is that!' so that all through the eternities he shall have no soul, nor manful trace of ever having had a soul, but only for certain fleeting moments shall have had a money bag." We are brought back to the solemn question of Scripture, "What shall it profit a man if he gain the whole world and lose his own soul?"

But let us not decry wealth. It is a good thing in good hands. Large capital is required before AGASSIZ can explore South America, HAYES penetrate to the open Polar Sea, LEVERRIER feel his way to an unseen planet, VASSAR start a college, CORNELL a university, or the world rejoice in Atlantic cables, Pacific railroads or Suez canals. We complain that property drifts like

snow into a few great heaps, leaving too much bare ground. Granted—but let us not forget that these are not always avalanches to crush, but often the feeders of a thousand springs, diffusing fertility and health far and wide. This very Academy owes its existence as a public institution, and will owe much of its growth hereafter, to the liberality of gentlemen who, by sweat of brow or brain, have accumulated large resources, enabling them to become almoners of divine bounty—men who do not forget that riches are a means and not an end, and who have the disposition as well as the ability on a large scale thus to honor God and bless mankind.

Lastly, it is needful that we be educated to be governed by principle rather than sentiment. An ardent, emotional nature, without clear conceptions of right, is a steamer all engine and no rudder. We need the calm clear light of duty shining ever upon us, untinged by the many-colored media of sentiment, undistorted by the lenses of emotion. Our Christianity should be an impenetrable shield against temptation. The amiable weakness, the accidental goodness of WHITTIER's Andrew Rykman is not enough—

“Doubtful, when I fain would rest,
Frailest, where I seem the best,
Only strong for lack of test.
Rich alone in favors lent,
Virtuous by accident.”

Our morality should be strong enough, not merely to defy temptation, but to take the offensive, to carry the war into the enemy's territory. God's truth is *aggressive*—or it is nothing!

GENTLEMEN OF THE TRUSTEES:—We are witness, and this community is witness, to your unselfish zeal in the cause of education. With no prospect of pecuniary reward or special worldly advantage to yourselves, you have given freely and faithfully of your time, your skill, your best efforts, and some of you, of your property, to this institution. May it stand while Brooklyn stands, and be recognized through all time as a noble monument of your wisdom, your liberality, your fidelity.

Gentlemen, you have committed to us a vast responsibility—the education of hundreds of children from early youth to manhood and womanhood—each an immortal being, existing here

only in the germ, as the oak exists in the acorn, but capable of endless growth. Soon the cares and labors of mature life will be upon them, and these young hands and hearts and brains will be busy with the burdens and the problems of the hour. Shall they carry forward the standard of civilization and Christianity? Shall they live nobly and lift mankind higher? I know with what anxiety you ask these questions in regard to those you love.

You have shown your confidence in us by committing them to our care; for your own children are among these pupils. With a trembling hand we take this trust. We pledge ourselves as teachers to spare no pains, to shrink from no toil, to be daunted by no obstacles, in the delicate and difficult process of training these immortals. In this work we ask your co-operation, your sympathy, and your prayers.

FELLOW TEACHERS:—You see your calling. It is the calling of PYTHAGORAS, PLATO, ARISTOTLE, PESTALOZZI, ARNOLD, MILTON—a vocation as much more vital than painting or sculpture as mind is more precious than matter. Slowly it is coming to be estimated at its true worth, and the teacher stands higher now than ever before; but it is still, in many cases, missionary work. Only by a firm faith in God and in the great hereafter, and by the love of those committed to his care, can the teacher find his best support and reward. Look forward, then, to that not distant day, when many stations of honor and usefulness shall be filled by those whom you shall have given a deeper insight into logic, history, philosophy, life; or made keener to discern the meaning hid in tree and flower, in tinted woods, in the flush of the evening sky, in the silver spangles that tremble in the infinite blue; or quicker to catch the divine melody that ripples from birds, murmurs through pines, gurgles in rills, thunders in ocean, or whispers in the still voice of Him who is ever kind and ever near. Think sometimes of the coming ages, when this chrysalis state shall be ended, and the celestial inhabitant shall be in full career of endless improvement—a symmetrical soul! Never did a more glorious vision light the picture galleries of poet's or painter's or sculptor's brain.

Oh! fortunate, if you but know your own blessedness! Lead

these youths and maidens into that career ; form in their minds a bright ideal ; foster in them an undying purpose ; guide and guard them in the path that is fenced by eternal principles ; make them strong for life and duty. O brothers, sisters, respect your calling ! The chord you strike in these young hearts may vibrate through eternity. Your lightest finger touch on these plastic minds may leave its print forever. Your work is humble, yet sublime—

“A work that, like the moonbeam, rests
One end on earth and one amid the stars !”

PUPILS OF THE ADELPHI ACADEMY :—All this is for you. “All the care of the dear parent centres in ASCANIUS.” Parents love their children more than children love their parents. Whatever may be done for you by kindness, diligence and care, will be done. But remember, God helps those who help themselves. There is no good education that is not chiefly self-education. Cherish a high ideal. Seek to make the most of yourselves, to perfect your bodies in order that you may perfect your minds and hearts. Seek not pleasure. Happiness is the bright shadow of him who toils in the sunlight of duty : never turn your back upon duty to chase this shadow. Be not anxious about the future : be only anxious always to do present duty. Find, if possible, a joy in your work. Think how splendid is the career before you, if faithful, in the wondrous age in which you live, the nation of which you are a part, the city which is your home. Seek not chiefly riches, fame or power ; but to diminish suffering, to promote purity, to make man more manly and woman more womanly, and all more saintly ; to increase the sum of human happiness. Sooner or later, by unerring instinct, such as guided the choice of young ACHILLES, or by such a clear conception of duty as left ST. PAUL no alternative, choose a life-work of philanthropy ; some noble cause to which all the currents of your being may set ; some zenith of achievement towards which all the auroral flashes of hope may tend. There live and work, ever higher and higher, with new inspirations and aspirations, neither seeking nor shunning unpopularity, never anxious for death nor yet stingy of life—till pain lose its sting and wasting toil seem like a glorious revel, and the hardest struggles but the exultant play of limbs that feel immortality ! God be with you.

FELLOW CITIZENS:—This Academy is for you and your children. Help us to build up in this lovely quarter of Brooklyn an institution in which there shall be no shams—an institution that shall make it unnecessary to send your sons and your daughters away from their homes to obtain a thorough education. Second the efforts of these trustees and these earnest men, who have given time and labor and money that they might establish, not for themselves, but for you and for posterity, an institution that should be a perpetual blessing to this city and the state.

Brooklyn is already the metropolis of religion in America. It should be the metropolis of learning. Unite the two, and in the world-conflicts that impend, this city will be the chief centre and stronghold of the coming civilization. The coming civilization! for through the lurid smoke of European war glimmers the white dawn.

“We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming,”

when the little stone, cut from the mountain without hands, rough, unsightly, rejected of the builders, a stone of stumbling and a rock of offense, yet ever moving irresistibly onward, breaking him that falls upon it and grinding to powder him on whom it falls, shall be seen by all men to possess eternal fitness and beauty, and shall be made the corner stone of the great temple of the world’s civilization.

“For I dipt into the future, far as human eye could see;
Saw the vision of the world and all the wonders that should be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shoutings, and there rained a ghastly dew
From the nations’ airy navies grappling in the central blue.
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunder storm;
Till the war drum throbbed no longer, and the battle flags were furled
In the Parliament of man, the Federation of the world.”

DR. BUDINGTON:—We have among us, to-night, some of the most distinguished educators of the land. We have here representatives of two most celebrated institutions in this city, which have been founded for the generations to come, and which have

been doing some of the best work that is done anywhere. We have with us, also, representatives of the learned professions and men who represent the various interests of the community. It was expected that an opportunity would be given for these gentlemen to express what, I am sure, pulsates in every one of our breasts—the disposition to give Prof. SPRAGUE the assurance that he will have our sympathy and co-operation in his endeavors to realize the magnificent plan which he has just laid before us.

We shall now be favored with some music, after which we shall have the pleasure of listening to Dr. COCHRAN, Principal of the Polytechnic Institute.

REMARKS BY DR. COCHRAN.

MR. PRESIDENT, MEMBERS OF THE BOARD OF TRUSTEES, AND LADIES AND GENTLEMEN:—We have not forgotten the good old lady who said of her son, “John is rather a weakly boy, not able to work upon the farm ; he is too honest altogether to be a lawyer, and he is not quite *peart* enough for a doctor ; so, I think the Lord designed him either to preach or to teach.”

Now, if I entertained this good lady’s opinion of teachers, I should be ready to welcome almost any person to the teachers’ ranks ; but twenty-six years spent in association with teachers have convinced me that there are very few teachers fitted either by nature or by culture to meet the requirements of their high vocation. I therefore rejoice most sincerely to welcome one whom I believe to be a real acquisition to the teachers’ ranks in the city of Brooklyn. Teaching, at best, involves a great deal of drudgery. It is a weariness to the flesh, and at times a sore trial of temper and patience. A man or woman who engages in the teachers’ vocation without a taste and a fitness for the calling, will go through its daily duties with inward weariness and disgust, and, sooner or later, will ignominiously fail. Good teachers are scarce. Great teachers, such as Dr. ARNOLD, of Rugby, appear only once or twice in a century ; for such a teacher must unite gifts and attainments which are rarely found combined in the same individual. To intellectual force and penetration there

must be added rare tact—I might say a genius—for his work. He must have a fresh, lowly, loving heart, in sympathy with God, and nature, and humanity. And above all, he must be in active sympathy with childhood. He must be himself a child in heart. He must have kept up the continuity of his inner life, so that no chasm of sin and remorse and worldliness shall separate his present from his boyhood consciousness. He must be able in a moment to travel back again to that hour of “splendor in the grass, of glory in the flower.” He must have the power, from his own experience, to reproduce in his own mind those processes which are going on under a boy’s cap and jacket. And yet, he must not fail to look beyond, and recognize the fact that the true business of education is to move and exalt; to awaken the heart to the consciousness of the glory and grandeur of God’s universe, and to prompt to adoration and awe. He must remember that he lays, as it were, his hand upon the soul of the child, and forms and fits it for some future towards which it is advancing: shapes its views, aims, feelings and actions. He thus makes it not only right or wrong *intellectually*, but good or bad *morally* and *religiously*. We cannot escape the responsibility of these results; for the boy will leave school with some character developed; and with whomsoever he has been in contact the responsibility rests.

Mr. President, and Gentlemen of the Board of Trustees, I sincerely congratulate you in having secured a gentleman whom we believe to unite, in an eminent degree, the qualities of the true teacher; and it becomes your duty to support and sustain him in every effort he makes to advance the cause of sound education in our midst. I believe you are resolved, throwing aside all clap-trap and flummery, to recommend your institution to the confidence of the public by the character of its work. And if, in applying the test of rigid scholarship and excellence, you lose some pupils and the patronage of some who care more for the name of education than for the reality, you are not to be frightened; because, for every pupil you lose from this reason, sooner or later you will gain five.

Prof. SPRAGUE, I most earnestly welcome you to our fraternity of teachers. I gladly extend to you the right hand of fellowship; and I promise you, so long as you are true to yourself, and true to the course of sound education, you shall have the hearty support and sympathy of every true teacher.

Dr. BUDINGTON—God be thanked for the POLYTECHNIC. God be thanked, also, for the PACKER, which is the twin sister of the POLYTECHNIC. I have the pleasure of introducing to you Prof. EATON.

ADDRESS OF PROF. EATON.

MR. PRESIDENT, MEMBERS OF THE BOARD OF TRUSTEES, AND LADIES AND GENTLEMEN:—The first thing I have to say is, that I am not the “PACKER;” I am neither the Principal nor the pupils, and to-night I scarcely know what I am. I feel very sure that I am not a good teacher, according to the high standard which has been raised here to-night. I feel utterly to sink beneath it. I have, however, a great admiration for a good teacher—a teacher good and true to the great cause of humanity; to the great cause of religion; to the growth of the human soul. And I am very glad indeed to know, by the earnestness of that address to which we have listened to-night, that we have among us not only a good teacher but a true man and an earnest worker; a man who knows what true education is, and what it demands of both teacher and pupil. He has evidently studied its great problems not only in the light of metaphysics but of common sense; and, better yet, has moulded his own character into that full, rounded form which makes the true man, and yet, as has been intimated by my predecessor, appreciates the boy.

My dear friends, it is a pleasure to witness this uprising in Brooklyn of an appreciation of true education. There is a great deal of quackery in the world. We find it in almost every profession. But the greatest quackery in education at the present day lies in the use of that little adjective, *practical*. We boast of *practical education*, and what is called *practical education* is practically no education. Take, for instance, our boys—but we have no boys! Professor SPRAGUE, I beg to inform you, boys are out of fashion among us! Our population is made up either of babies or men. There is very little of that good old transition state which we used to call *boyhood*. The boy, as soon as he is fairly out of babyhood, buckles on his armor for the strifes of business and is ready for the great struggles of Wall street!

And you know how it is with girls. I do, at any rate; and I say that it is entirely true, as was intimated in the address, that the chief aim of a boy is to get rich, and of a girl is to marry a rich boy.

Poor boys are of no account. The chief end of man, according to the popular catechism, is to *get rich*. Hence this haste to enter business.

Now, my friends, I know that this man (Prof. SPRAGUE) believes in no such practical education as that which consists in picking out a profession for a man while yet a boy, and training him for that profession only. I see in his address a keen sense of the importance of a broad foundation. And as in this nineteenth century trees do not grow any faster than they did a thousand years ago, neither do boys. The growth of mind requires the same nourishment—the same patient, persevering effort that it has in all the ages past. And the idea which is going to prevail in later days—in the good time coming—is, that education, to be truly practical, must not be special, but general. It must consist of a careful, consistent, thorough discipline of the whole mind. It therefore becomes the first duty of the “teacher to study carefully the individual characters of his pupils and learn their power; then place before them such difficulties to be overcome, and such problems to be solved as shall best develop their powers and strengthen the mind.”

Our object is to lay a deep, broad foundation that will fit a boy, not for *one* profession, but for *any* profession or business of life. It matters not what a man is going to be; he needs to have that mind of his expanded, strengthened, educated by a thorough discipline. What I mean by discipline now, is hard, earnest thought. And so it is with young ladies. No education is truly practical that does not lay the same deep, broad foundation for future character and future work. Parents have often said to me, “I do not care to have my daughter study algebra and geometry and things of that sort. It would be all well enough if she were to be a teacher, but she can dress and receive company well enough without them.”

But I tell you, my friends, that if a young lady can conquer a problem in algebra, she will conquer a problem in the kitchen when the servant leaves. She becomes, by sur-

mounting such difficulties, a practical woman in the highest sense of the term, and not a mere lady of fashion or girl of the period. This idea of selecting for a boy a certain profession, and training him for that, comes from the false notion that education is knowledge. It is not so. The object of education is not to get information simply, but to employ *processes* that shall reach certain results. And this conscious power of wielding truth and of conquering difficulties will send a boy out into the world fitted to engage in the great battle of life, and to achieve that victory which comes from a thorough discipline like that to which the Prussian soldiers have been subjected.

And now, Professor SPRAGUE, I too, give you my hand. I welcome you most heartily to our city. God bless you, sir, and bless the school under your care.

DR. BUDINGTON.—We have heard from the teachers. We have here, also, of the clergy, Rev. Drs. DURYEA, HUNT and MOORE. Then we have distinguished members of the Judiciary with us. And I see my friend, Gen. SLOCUM, who represents the great arm of the nation which has made us what we are. We will now listen to Dr. DURYEA.

ADDRESS BY DR. DURYEA.

LADIES AND GENTLEMEN:—I shall be very brief, because I come after several speakers, and you will probably have to hear some more.

I wish simply to say that during the absence of the President of the Board of Trustees, I have endeavored to occupy a portion of the chair that he customarily fills; and I have noticed the interest and fidelity of those Trustees through all the hot weather. I believe we have not failed to have a quorum at any call of a meeting. We have gone through the entire docket, and have endeavored thoroughly to discharge all the duties imposed upon us as members of the various Committees. There are some members of this Board who would laugh at a check of five thousand

dollars as recompense for their work in behalf of the institution. With their power, with their position, with their pecuniary advantage, they would make that money in less time than they have given to the interests of this Academy. I have not found anything that strikes me as selfish, in any aspect of the plan or the action of these Trustees. I believe that they are thoroughly unselfish. I think they have proved it. They, therefore, must have acted generously in all the past, however much they may have been misunderstood. They certainly have acted with abundant charity to all with whom they have sustained relations in this place ; and only that generosity was more due to the young than to officials, were they willing at last to surrender charity to justice. They are willing to give, also, as well as to work. They now stand before this community simply as the voluntary servants, as the spontaneous benefactors, of the community. This will be sooner or later understood. We can trust this Board to the discernment of the community when attention shall be called to their work. As for the Academy itself, from this hour we have no anxiety whatever. It is necessary that all gold should be proved when there may be counterfeits. There are those who prefer counterfeits that lie on the surface to gold that lies in the veins. There are those who cannot tell the difference between the two when they are put before them. There are those who will spite their children, perhaps, through a partisan attachment to an enterprise. We must be patient through all this. The Academy stands in no relations to the troubles of the past. It stands here upon a new foundation, committed only to the work of the future. It intends to make its way in the estimation and in the affection of the community by the presentation of specimens of its work when it has had time to accomplish that work. We shall stand at the door of the treasury and see that the box is full until the work is done.

We believe that there is a better work even than this which we have described before us in the future—namely, the work of endowing this institution, and presenting it to the community entirely independent in its resources, so that it may lift its aim as high as possible, and pursue its work as self-sacrificingly as possible, seeking only to bless the community and the church with cultured men and women.

I have to-day, in traveling, been touched upon the shoulder by a stranger, asking if he were sure that he identified me, and expressing deep regret that his town of Ithaca had lost the man that Brooklyn to-night rejoices to have gained; and from his spontaneous testimony, I have not the slightest hesitation in accepting and endorsing all that our worthy President has said concerning him who now stands at the head of this institution. We have the record of the past, and not an empty prophecy of the future, for our assurance. We must stand by him. I shall put down in the calendar of this year, as sacred, the time that belongs to this Board of Trustees; and for the year to come I have been cutting loose from other engagements, and putting aside other work, that I may always be in my place in this institution. The best thoughts of my mind, the warmest impulses of my heart, and some of the best hours of my week, I intend to give to this institution.

DR. BUDINGTON.—The minister has always stood by the teacher. And the remarks of my distinguished brother, I am sure, all the ministers on this platform will echo. The Principal of this institution will find, not less in these other ministers than in Dr. DURYEA, faithful sympathizers and friends.

I am now going to call upon Rev. A. S. HUNT, who represents the denomination which has of late been doing incomparable wonders in the cause of Christian education.

REMARKS BY REV. ALBERT S. HUNT.

After a few introductory remarks, Dr. HUNT enlarged upon two thoughts:

First—That it was an occasion for gratitude that such emphasis had been given in Prof. SPRAGUE's address, and, indeed, in all the addresses of the evening, to the vital distinction between *education* and *information*. He quoted ROBERT HALL's words: “Education is measured not merely, or mainly, by the amount of

knowledge it brings in, but by the amount of power it brings out."

His *second* thought was one suggested, as he said, by Dr. BUSHNELL. In his admirable address concerning "Pulpit Talent," he names, as one of the gifts of ministerial power, that mysterious something which we call a man's atmosphere. What is true of the preacher is equally true of the teacher.

Dr. ARNOLD, Dr. NOTT, Dr. OLIN and President HOPKINS were named as illustrations, and he concluded by saying: "I think I am expressing the conviction of this entire Board of Trustees when I say that a kind Providence has given us a man to preside over this institution who has not only culture and experience, but an atmosphere which will be potent for good. May God bless him and the institution now committed to his care!"

DR. BUDINGTON.—I have called upon practical teachers, and also upon practical preachers, to speak. I now call upon a preacher and teacher in one—my honored friend and neighbor—Dr. MOORE.

REMARKS BY DR. MOORE.

MR. PRESIDENT, LADIES AND GENTLEMEN:—After having sat at such a board as this, for two hours, spread so generously with the choicest viands, I am persuaded you do not wish for Mo(o)re. I wish to congratulate you, friends and myself, upon our good fortune in having secured for the Principalship of this Academy one who, by years of devoted and successful labor in the cause of education, has won for himself so eminent a place among the foremost educators of the country. He comes to us not with unfeudged notions to try upon us and our youth some new theories, but with a cultivated brain, a large and loving heart and earnest purpose, and a large fund of experience, to employ tried methods of systematic and thorough education. The one thought and the only one which I wish to impress upon your minds is, the importance of appreciating the responsibility which devolves upon him and the immense difficulties of the task assigned him. This is the point at which we shall be tried—whether we so far appreciate

this work as to be patient and yield that measure of sympathy and co-operation which shall secure the happy results we desire. Dr. ARNOLD, of Rugby, was accustomed to speak of his pupils as "an awful charge," and well he might. Every true teacher feels it. These co-workers with Prof. SPRAGUE feel it. When I was asked to come and take charge of the Washington Avenue Baptist Church, I said to the Committee, "Will your people be willing to wait patiently for results by legitimate means? by honest Christian work?" My friends, this teacher may ask us a similar question—whether we will be sufficiently patient to wait for results by true methods of education. Trust much to him. He has referred to some who thought it useless to study arithmetic and geography. I advise you to leave all such questions to him. My watch gets out of order sometimes, and I take it to the watchmaker. He understands watches; I do not; so I allow him to do with it what he thinks best. When I am sick I send for a physician. He understands medicine; I do not; I put myself under his care and submit to his regimen. Now, these teachers understand the matter of education; therefore leave much to them. Trust to their judgment as to what is best for your boys and girls to study. One *other thing*. Be willing that your children should do *hard work*. Reference has been made to shams in education. There are plenty of shams in the world, and, as a practical teacher, I tell you that all systems of "education made easy" are *shams*. There is no royal road to learning. If you are dissatisfied because your children do not get over ground rapidly, ask yourselves not how many things they have learned but *how much thought* they have bestowed on what they have learned.

Now, dear friends, I trust I may assure Prof. SPRAGUE that we do in some good degree, appreciate the responsibility devolving upon him and the difficulty of the task assigned him; that we will continue to cherish a lively interest in this institution and in its work; that we will be ready with helpful sympathy and active co-operation, and do what we can, with him, to make this ADELPHI ACADEMY worthy of this fairest portion of our goodly city—a fountain of blessing, whence perennial streams shall go forth to gladden generations to come.

And now, sir, believing that the friends of this institution will do more and better than I have spoken, I bid you God-speed in your work.

DR. BUDINGTON.—We have heard from the others; now let us hear from the heavy battalions. Gen. SLOCUM, tell us how education looks from the halls of Congress.

ADDRESS BY GEN. SLOCUM.

LADIES AND GENTLEMEN:—I came here for two purposes this evening. One was, to testify my friendship for this institution and the interest that I feel in its success. The other was, to listen to the addresses that you were informed were to be delivered. And I have been amply paid for coming.

The Doctor now requests me to bring on the heavy battalions. That requires energy, I can assure you; and I am too good a general to get up at half past ten o'clock at night and attempt to follow such gentlemen as have preceded me. I have too much sense to engage in any work of that kind.

In this day and age of the world, the sight of thirty or forty gentlemen assembling together to promote an interest where they can reap no profit, no benefit but that which they will get in common with all their neighbors, is a sight so rare that it seems to me it should attract public attention and command public sympathy. That is the sight which this community beholds here. We all remember that a little over a year ago, forty or fifty gentlemen assembled in this room to discuss the propriety of purchasing this property. We all remember how disinterested every one was, and how at that, and all subsequent meetings, no feeling and no thought but that of an earnest desire to benefit this community, and to benefit this school, was ever entertained. When the discussion came up as to whether this should be taken as private property, or endowed and given to the public, there was not a single dissenting voice among the whole number. All favored endowment. And from that day to this these gentlemen, having already given money, have since given their time—some of them a large portion of it—and, as I said before, with no hope of reward. And I do think, should this effort fail, aside from the loss the community would experience in losing the school, it would suffer another great and even more severe loss. The failure of

any attempt of this kind is disheartening. When men labor from such pure motives, with no desire but that of benefiting the public, they ought to succeed; and I believe that in this case they will. I have full faith. We are passing through a crisis, but I believe that when this community and the citizens of Brooklyn come to understand fully the motives that have prompted the gentlemen who have been engaged in this enterprise, and the fairness with which they have treated everybody, they will take hold and sustain them.

Looking upon this effort merely in a pecuniary point of view, I believe the citizens of Brooklyn could well afford, if from no other consideration, to clear this institution from debt. As Dr. BUDINGTON has said, the Prussians have achieved their successes in a great measure by reason of the intelligence of the common soldier.

I remember, about two years ago, listening to an address by Dr. STORRS in the Academy of Music—one of the most eloquent addresses that I ever listened to—in which he spoke of the Prussian common school system as being ahead of any other on earth. When the first tidings came to us of the successes of the Prussian armies, this recurred to my mind. I believe that Prussia owes more to her common schools than to her military academies.

The statement made by the Doctor relative to the Prussian soldiers reminds me of what I have witnessed a hundred times in our own army. SHERMAN's army was, I believe, as intelligent a body of men as ever moved on a battle field, and I had more opportunity than I ever had with any other troops of observing their habits. Almost every day, on the march to the sea, when they stopped to take their lunch at noon, I rode through the whole line. The men would be seated along the road, extending often some ten or fifteen miles, and I passed through between them. I have seen a hundred men at a time studying their little maps. When they started they had the good sense to supply themselves with pocket maps, which were published and sold very cheaply in New York. And, as they sat along the road-side studying these maps, I have heard private soldiers discuss as intelligently as a body of officers could do what would probably be the movements of the morrow. And the strength of our army, like that of the Prussian army, lay in their intelligence.

Build up common schools, then, and you have the best standing army that you can have. If you want to reduce your taxes, bring up a generation of men who can understand a tax budget.

I thank the doctor for calling on me, for I want to be recognized as a friend of the ADELPHI ACADEMY.

REMARKS BY DR. HUTCHISON.

Dr. HUTCHISON, being called upon, said :

Public speaking, as you are aware, Mr. President, is very far from my appropriate sphere; but I am glad, in responding to your call, to have the opportunity of expressing to this community the fullest confidence in the present management of the ADELPHI ACADEMY. The success of the institution is beyond a peradventure if it continues to pursue, quietly and assiduously, its substantial course of instruction, looking neither to the right nor to the left, but seeking the favor of the public by the only avenue which is permanently available in this common sense country—that of assiduous attention to the honorable interests of its pupils.

In introducing the next speaker, Judge PRATT, the President said, "Now the Judges end the strife."

ADDRESS BY JUDGE PRATT.

Capt. MARRYATT, in one of his novels, describes a triangular duel, in which the combatants were placed each at the angle of a triangle: A fired at B, B at C, and C at A, and thus it proceeded until all parties were satisfied. Now, I have always noticed that when teachers and ministers—experts in speech-making—catch a lawyer out of court, with no client or fee, and hence unarmed, there is always a "triangular duel," with this difference, however, from the one described by MARRYATT: The lawyer is placed at the apex of the triangle, and the other two, from their respective corners, blaze away at him.

I was assured by my friend upon my right that if I would come with him upon this stand, under no circumstances should I

be called out. Now, to "end all strife," I adjudge him guilty of a "*contempt*" towards you, Mr. Chairman, and a "fraud upon the Court."

But, notwithstanding the disadvantages under which I am placed, and the reprehensible conduct of my friend, the General, who has manœuvred me into this position, I am proud to have an opportunity of paying a tribute of respect and admiration to the character and talents of the gentleman whose services you have secured for this institution.

I recollect well, some sixteen or eighteen years ago, when he came to the city of Worcester. Although quite young in years, a reputation for ripe scholarship, fine talents and strict integrity preceded him. He studied law with remarkable industry and commenced practice with marked success.

I cannot concede that it was for the same reason assigned by Dr. COCHRANE why another young man could not be a lawyer that Professor SPRAGUE left the legal profession, and it certainly was not a want of success, for no man at that day had a more brilliant future before him as a lawyer. It must be attributed not to the fact that he loved the *law less* but that he loved *teaching more*.

He did leave the law and took charge of the Public Academy at Worcester. The loss sustained by the bar has been gain to the cause of education, and to hundreds, nay, thousands of youth, who have been instructed by him. The success he has achieved as a teacher is well known to the Trustees who have employed him here. All I have to say to the patrons is, you have secured a prize. From this inauguration you may date assured success. Take my word for it, under his administration this Academy will be all its most ardent friends can wish.

ENDOWMENT AND INCORPORATION.

In the summer of 1869, the ADELPHI ACADEMY, which had hitherto existed as a private school, was purchased by the donations of the following named citizens of Brooklyn: WILLIAM S. WOODWARD, BUCKLEY T. BENTON, ALFRED S. BARNES, ALFRED C. BARNES, WILLIAM H. WALLACE, CHARLES H. NOYES, CHARLES EVANS, GEN. HENRY W. SLOCUM, SAMUEL M. MILLS, THOMAS VERNON, JOSEPH C. HUTCHISON, M. D., CHARLES E. HILL, ENOS N. TAFT, REV. WILLIAM IVES BUDINGTON, JOHN DAVOL, CHARLES PRATT, SAMUEL CROWELL, PETER M. DINGEE, JOSEPH B. ELLIOTT, M. D., SAMUEL WRIGHT, T. J. ELLINWOOD.

This was not for the purpose of continuing it as private property, but with a view to its incorporation and the gift thereof to the community as a *public institution* forever.

In August, 1869, the donors petitioned the Regents of the University for such incorporation, and nominated a Board of twenty-four Trustees pursuant to the ordinances of the Regents and the Statute of the State.

This petition was granted, the charter was issued by the Regents, and the institution became duly incorporated with the Board of Trustees thus nominated by the donors.

All the property pertaining to the Academy was thereupon duly conveyed to and became vested in the corporation so created, and henceforth no private interest whatever remained, but the same, with all its revenues and increase, was forever donated, and by the sanction and binding force of law, dedicated *to the public*.

The Trustees.

The Trustees so nominated and appointed, and their successors, are bound by law to administer the trust reposed in them, and apply all the property of the Academy, and its revenues, in such manner, under the laws of the State, as they shall conscientiously deem most conducive to the objects of the trust.

They serve without reward, and have no other personal interest in the institution than belongs to any other citizen. But as the duty of discharging a trust is reposed in them by law, so long as they serve as Trustees, they must perform that duty by the free exercise of their own best judgment.

This obligation they freely acknowledge, and will exert their best endeavors to perform.

Future Donations.

It being known that this institution is now established upon the new foundation of a pure public trust, there is good reason to believe that further and liberal donations will, from time to time, be bestowed upon the Academy by public-spirited citizens, until not only the incumbrances now upon its property shall be wholly removed, but its means of usefulness be largely increased.

The public are asked to remember that this institution and all its property are exclusively for them and for their children; that no one person has in law any greater interest in it than another, and all may take a just pride in promoting its growth and prosperity.

Buildings.

The building appropriated to the Preparatory Department, in Adelphi Street, contains six excellent school rooms and one large and commodious calisthenic hall. It is provided with Robinson ventilators and is well furnished for school purposes.

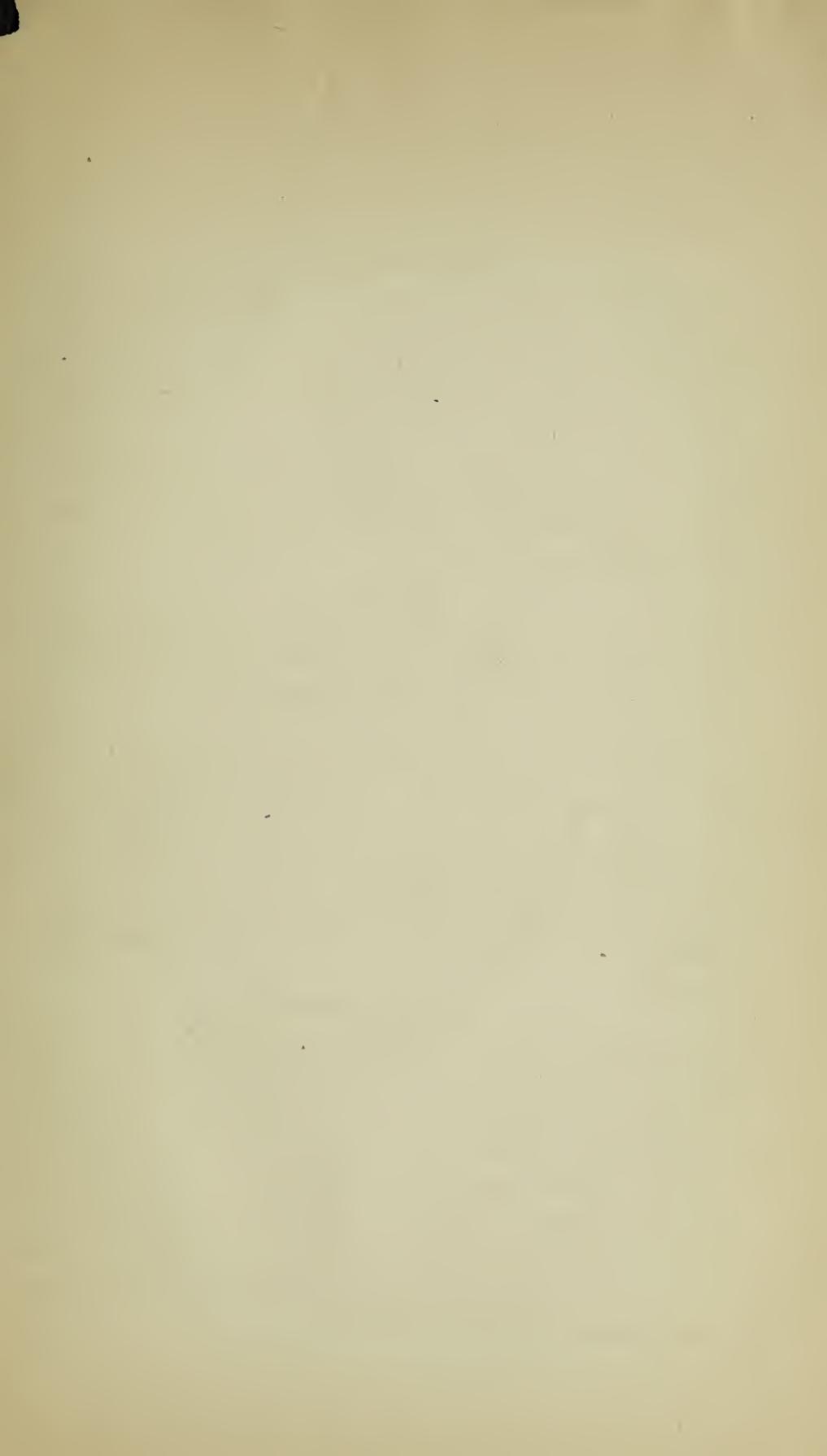
The new ADELPHI building on Lafayette avenue is, in many respects, a model edifice. It is one hundred and twenty-one feet in length by fifty-three in breadth. It is handsomely and solidly built of brick, with all the modern improvements. The rooms are light and pleasant, and adequately provided with separate cloak and toilet rooms and water closets adjoining. The furniture is convenient and elegant. The Calisthenium is a spacious and beautiful hall, fifty feet by sixty-seven, with twenty-four feet ceiling, affording exercise for seventy pupils at once. The adjoining play-grounds are ample.

Nature of the Institution.

The ADELPHI ACADEMY is not a private speculation, but a public benefaction. It belongs to no one man or set of men, but to the whole community. Should the receipts be greater than the expenditures, the community alone will be the gainers. The controlling purpose of the gentlemen who made this gift to the public was to advance the cause of education and the common welfare by bringing hundreds of our most promising children and youth under influences that should foster in them a nobler manhood and womanhood; to lay broad and deep the foundations of their usefulness and happiness; and so, to plant in the heart of this great city an institution that should go on expanding and blessing long after its founders should have passed away.

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